

RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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MISSIONS IN AFRICA.

From the London Methodist Magazine.

Extract of a Letter from Mr. Shaw, Methodist Missionary at Namacqualand, in Africa, dated January 11, 1819.

Our station, as you supposed, now begins to wear a somewhat better appearance than formerly, though it is far inferior to the small fruitful villages in England. The Namacquas have already cut our corn, which we hope will be sufficient for our own consumption. They are now busy with their own wheat, &c. which will in a short time be gathered in. The gardens, which some of our people have made look well, and in ours, we have potatoes, peas, beans, &c. &c. Our dwelling-house is very comfortable, but the worms are quickly destroying the beams, spars, &c. so that the next summer (whoever of us is spared to see it), a new roof will be necessary. Our chapel looks very well, being now finished and white-washed within and without. With this building I have had a great deal of labour; but the seeing it full of heathens, anxious to know something of Jesus, is a sufficient reward.

In the districts near Cape Town, the farmers have at length began to exert themselves a little in agriculture, which was formerly much neglected; (the increased price of grain has doubtless been a great stimulus to their exertions;) so that some of the corn farms now begin to look exceedingly well. In this remote part of the colony, many of the graziers never trouble themselves to sow any kind of grain whatever. They yearly exchange their cattle for a few sacks of corn, if they can obtain it; if not, they rest very well satisfied with milk and animal food, swimming in the grease of the African sheep's tail, which is

enormously large, and the fat of which is preferred by many to the butter which is made here.

The wild animals which formerly roamed near Cape Town, have been destroyed or banished therefrom by the colonists. In this part, however, we have still many tigers, leopards, jackals, &c. Not far from hence, at certain seasons of the year, the ferocious lion also makes his appearance; he generally pursues a species of deer, called spring-bok, which run together by thousands, as large flocks of sheep. When he cannot obtain these beautiful creatures, he makes bold to secure a horse, beast, or bushman, for his subsistence. There is a species of wild beast called eland, of great account with the farmers, on account of the excellency of its flesh, and the toughness of its hide, which is used for harness, traces, &c. The buffalo, hippopotamus, and elephant, are not often seen far on this side of the great Orange River, which is five or six days journey, with an ox waggon, north of the Khaimes mountains. That pretty beast, the zebra, is often found not far from hence; a few weeks ago, a male of that species came within a hundred or a hundred and fifty paces. While pursuing his path, he unexpectedly beheld the habitations of men, and instantly halted: his ears were pricked, his neck stretched, and he stood looking on us, and we on him. This was the most beautiful animal I ever beheld; but the fear of human beings coming upon him, he made haste to escape for his life. I expect in a short time the hide of one of those creatures, which, when opportunity offers, will be sent to the Committee. Here are serpents of various species, all of which are supposed to be injurious, excepting the one called boomslang (or tree serpent) so called from its

being often found coiled round the boughs of trees. The puff-adder of this land is said to be exceedingly dangerous. Some time ago, I and my wife went to the sea for a few days for the benefit of our health; while there, our matrass was laid under a bush where we slept, being the best lodgings we could obtain in that place. Towards the evening of one of those days, I rose up from my matrass, and said, "We will remove our bed to another place," where the bushes seemed better calculated to screen us from the night air. I immediately began to take away something from the place where we had lodged, when to my great surprise, a large puff-adder was curled up under the end of our bolster. I had been sitting within a few inches of this venomous creature more than an hour, this being the place where we had always slept; nor had we any intention of removing till the instant I rose up and made the proposal: the proposal was agreed to, or doubtless one, or both of us, would, during the night, have felt the sharpness of the serpent's teeth, of which there were two, formed after the manner of those hooks by which fishes are caught. We could not but acknowledge the providential care of Him, who said, "Even the hairs of your heads are numbered." In many parts of the colony, there are ostriches in great plenty, which we sometimes see when travelling through the sands, but with us there are none. The eggs of this bird are considered by some as a great delicacy, but I cannot eat them myself. There are many locusts here of the large kind; on some occasions they have destroyed whole fields of corn; when their number was so great, that on rising from the field to take their flight, they appeared as a large cloud. "Locusts and wild honey," were the food of the Baptist, they are also the food of the wild Bushmen in Africa. They sometimes roast the locusts upon the fire, at other times they eat them raw, but more generally they are ground to powder between two stones, and then mingled as meal

with their water or milk. Honey may be found in such plenty in a favourable year in this land, that the farmers fill their sacks (made of skin) therewith, which is taken to Cape Town for sale. But the Bushmen eat what they find; or make a sort of beer therefrom, which is highly intoxicating.

Extract of a Letter from Mr. S. Brown, dated Sierra Leone, Feb. 27, 1819.

It affords me very great pleasure to state, that for the last three or four months we have had a gradual and continued revival of the good work of the Lord: during which, from twenty to thirty have been clearly converted; they are chiefly recaptured negroes in the Soldier's and Portuguese Towns, and the suburbs of Free Town. Their experience is very clear; they have been awakened, struggled into liberty by the exercise of faith and prayer, and rejoice in the full assurance of being the sons of God. They literally flock to the meetings, like doves to their windows: the females with their children on their backs in their clean and best attire. Often do they bless God for having been sold by their countrymen, and been brought to this part of the world to hear God's word, and find the forgiveness of their sins by the redemption of our Lord Jesus Christ. One man, a private in the African Company, used to be much addicted to gambling, drinking, and fighting; when at first I visited their town, I often had to disperse different companies employed in this diabolical exercise; whom I found sat on a mat which was spread on the ground, with their money staked down. On one occasion he had three dollars taken away by his companions in the hurry of moving. After his conversion, which was very striking, he invariably, by the light of his lamp, after preaching, conducted me about a quarter of a mile on my way home. His reason for so doing came to my knowledge about three months after; and was as follows. When he lost his money, he was violently tempted to waylay and knock me in the head with a

stone; but was checked with the thought that if he did, *that God* whom I preached to them would destroy him.

"If (said he) when I lived in devil's hand he told me to do that; this time plenty of people live in devil's hand, and he can tell them do all same: this make me want to take care of you."

I am persuaded that it was nothing but the special influence of God's Holy Spirit that prevented him, as you will perceive somewhat of his hardness of heart and abandoned character from the following facts, which I had from himself and others.

When Major Peddie was selecting some soldiers to accompany him on the expedition, he and another were chosen, and were unwilling to go: with insolence and anger they left the parade. The one went, and immediately drowned himself; and this man, when he got into his house, loaded his musket with six balls, and declared that he would discharge them at the first man that durst attempt to take him: he sent his wife for a bottle of rum, which he drank up, and sent her for more; when she left the house, he got a rope, and hung himself on a cross post; his wife coming home, found him in this state, and gave an alarm; he was cut down just before life had wholly left him, and carried to the hospital, when on the third day he came to himself.

This man was amongst the first fruits of my labour in Soldiers' Town; and now for more than twelve months he has given the most incontestable evidence of a thorough change both in principle and life. The spare time which he formerly employed in gambling and drinking has since been appropriated to the clearing, fencing, and planting, of about two acres of land; in the middle of which he has built a very decent wattled house. The money which was formerly lost by gambling, and spent in drunkenness, is now applied for clothes to cover his wife and children, to provide his house with furniture, and his land with stock. The zeal, activity, fervour, and con-

stancy of this man's piety have provoked many others, so that now he has about six or seven brethren who have experienced the same change, and pursue the same manner of life. In addition to whom there are about twenty women, whose piety and stability are not far behind that of ordinary Christians in England. Does not the above strikingly verify that gracious promise in Isaiah, xi. 6—9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain."

I have sown in tears, but now we reap in joy. Thank God, this is an ample recompence for every sigh, every tear, every shaking ague, every burning fever, every bereavement, every restless and sleepless night, I have had to endure since I came to Africa. This makes me very reluctant to leave. I feel I love their precious souls; the affections of my heart are interwoven with theirs; and I know they love me. This, in union with a joyous sense of my acceptance with God, makes me willing to spend and be spent for the welfare of the church, and the honour of my adorable Redeemer; to count nothing dear to me, so that I may finish my course with joy, and be received to that eternal rest which remains to the people of God.

My European brethren are extremely kind; many respectable gentlemen usually attend chapel on Sunday evenings. Had we a good chapel, our Mission in Free Town would prosper more; but till that is the case, the narrow limits of our congregation are fixed by those of the present meeting-house: which is exactly represented by one of your boarded barns in England.

I am greatly obliged by the grant of fifty pounds per annum for the instruction of recaptured children. We have nearly finished the wall of a stone chapel, 30 by 20, in Congo Town, in which we shall be able to teach the children to read, and the adults to pray. There is no other place of worship near, and I calculate that there are about 50 or 60 children, and 3 or 400 adults within a mile of the place. We have sent in a petition to his Excellency and the council, to grant us the ground on which it stands, and an allotment sufficient for a hut, in which the schoolmaster, Moses Brown (my boy) whom I have taught to read and write, may live. He is an apprentice, and recaptured negro, and truly fears God.

BRITISH AND FOREIGN BIBLE SOCIETY.

EXTRACTS OF CORRESPONDENCE.

From the Rev. Joseph Kam, stationed at Ambouyna. Written on board the ship Timor. Feb. 9. 1818.

I was about six months on my voyage to Ternate, Manado, the north-west coast of the Island of Celebes, and the Sandgum, or Sangua Islands. This was the most difficult voyage I ever undertook.

In these different Islands I found upwards of 12,000 native Christians, who were very ignorant, and particularly deficient in religious knowledge, for want of the Bible in their native language, which is the Malay. Truly, the harvest is very great, but the labourers are few. This applies to the coast of the Island of Celebes, among the Alfou people. They are indeed very anxious about Christian instruction. One of their chiefs (Major Nalle) came to me at the house of the President, at Manado, to ask me, whether I could not send him a good Malay Schoolmaster, for his Negary, to instruct himself and people in the Christian religion. They are more than a thousand in number. I promised to comply with his request as soon as I reached Amboyna; which rejoiced him much.

The President told me there are still a great many more who are desirous to have Schoolmasters to instruct them. The whole number of native Christians in the colony, is from thirty-five to forty thousand, all of whom are very much in want of assistance, especially in useful books.

From a Correspondent in Harbour Island, Bahama. October 3, 1818.

I was favoured with your letter on the 30th of May, together with the Bibles and Testa-

ments, sent for my disposal, by the Committee of the British and Foreign Bible Society. I rejoice, that, through their liberality, I have been able to put the word of God into the hands of many of the poor slaves of this colony; and it would please the friends of the Bible Society to see them in their little huts diligently reading the Bibles and Testaments supplied by that Institution. I believe they are much benefitted by reading the word of God; and hope the time will come, when every poor slave will be able to read the Bible. The Spanish Testaments are all disposed of; and more are wanted, not merely for the Spaniards at Providence, but for their friends who wish to have them, in various other parts, and for whom they are desirous of obtaining them.

From the Captain of a Merchant Ship. December 1, 1818.

Having just returned from a voyage to the Mediterranean, the Archipelago, Smyrna, and Odessa, and from Malta to India, and back, I have the pleasure to say, that, during this long voyage, I embraced many opportunities of distributing the Holy Scriptures in various languages; which were, in general, gratefully received. At Smyrna, and Odessa, several Greeks appeared delighted at receiving the Scriptures in their native language, and expressed a desire to see a version more purely Romanic. At Athens, I had the high gratification of presenting, on Mars Hill, eighteen Testaments to as many Greeks.

From the Religious Remembrancer.

EXTENSION OF GOSPEL LIGHT.

Extract of a letter from a gentleman in London to a friend in Philadelphia, dated June 26, 1819.

... The floating chapel on the Thames is, I understand, regularly filled by attentive auditors from the vessels on the river, on the Sabbath day, and that the week evening service is not neglected by them.

The rapid progress of Schools in Ireland is amongst the pleasing signs of the times: in the course of the last year there was an increase of nearly 200 Sunday Schools, and about 24,000 scholars! the call for the Scriptures is in proportion thereto: and a grant of 10,000 copies of the New Testament, has just been made to these schools, by the British and Foreign Bible Society.

To give you an idea of the progress of scripture truth in some parts of Germany and especially among the Catholics, I shall enclose an extract of

a letter from a pious and devoted Catholic Pastor just received, by which it is evident that light and heat are rapidly spreading amongst the Catholic population in that quarter, and that God in mercy is visiting them.

From the Religious Remembrancer.

BOARD OF EDUCATION,

Established by the GENERAL ASSEMBLY of the PRESBYTERIAN CHURCH in the United States of America, to the Presbyteries, Ministers, Churches and People, under the care of the Assembly.

ADDRESS.

Dearly beloved Brethren—

It is on no ordinary subject, or ordinary occasion, that we find it our duty now to address you. The subject is, *the ministry of the gospel*, one of the most important institutions of our Lord and Saviour Jesus Christ; the occasion, the promulgation of a *Plan devised by the Supreme Judicature of our Church* to provide, so far as their agency is concerned, for the preservation, extension and efficiency of this institution. On such a subject and occasion, it seems to us that we might *claim* your attention; "yet, for love's sake, we rather beseech you" to regard our statement and suggestions; to regard them with great seriousness and care, as what in the discharge of a sacred trust, we are bound to lay before you.

We shall *First* present you with a concise and general view of what has heretofore been thought and done in regard to this subject, by the church to which we belong, terminating with that act of the General Assembly which gives rise to this Address:

Secondly, Set before you the importance of the measures and efforts contemplated:

Thirdly, Show the Special urgency which now exists, for entering with zeal and vigour on the execution of the plan proposed.

It is impossible to possess just and enlightened views of the gospel dispensation,—to understand the nature and value of its blessings, and the importance of extending, and preserving them among mankind,—and not perceive that the gospel ministry, by the appointment of the Great Head of the Church, and in the very nature of things, is an essential and prominent part of the whole system. We might, therefore, reasonably expect that the fathers of our church in this country, who were eminently men of enlightened and zealous piety, would be particularly concerned and careful to provide for the training up of able and faithful preachers and pastors, both for the supply of the churches already established, and for extending the blessings of the gospel through the destitute regions around them. And such we accordingly find was the fact. They did much; they did more—in proportion to their means—much more, for the compassing of these objects than those of the present generation have done, or are now

doing. The institutions of learning which they established and patronized, received from them exertions and sacrifices far greater than we are making; and the chief design in all those institutions, and the most powerful motive that operated in their support, was, to provide, as extensively as possible, a learned and pious ministry.

But although in our church, there has been a real decline in zeal and exertion, in educating men for the gospel ministry, yet we remark with pleasure, that the object has never been out of view; nor has it ever been regarded as of small moment, by the members, ministers and judicatures of the Presbyterian Church. So different from this is the fact, that the plan which is now submitted, may be considered as having grown gradually out of the measures adopted by the General Assembly of our Church, about fourteen years ago; and as being really, little else than the carrying of those measures into full effect. We do not mean that an education society, *in the form now proposed*, was then contemplated. This is a measure which has been suggested by circumstances. But *the substance of the enterprise*, is matter of record, in the minutes of the Assembly, at all their meetings, since the year 1815. In that year, an overture was submitted to the Assembly, in which it was proposed, "To recommend it to Presbyteries—perhaps to enjoin it on them—to look out among themselves pious youth of promising talents, and endeavour to educate and bring them forward into the ministry." On this the Assembly "Resolved, That as the above overture embraces objects of high importance to the interests of religion; and this General Assembly do not find themselves in a situation to take the necessary measures respecting them they lie over for consideration until the meeting of the next General Assembly;—to which we would earnestly recommend, that the subjects be duly considered, and acted upon: And that the Presbyteries instruct their parishioners respecting the measures which they may think advisable to be adopted."

The result of this act of the Assembly is thus stated, on the minutes of the following year; and we beg you to give it a very attentive and serious consideration.

"The commissioners from all the Presbyteries represented in this Assembly, having been called to state the opinion entertained by their respective Presbyteries, on this subject, it appeared, that the overture had been seriously considered and highly approved, by the most of them; that some Presbyteries had long been in the habit of using the measures contemplated in the overture, for bringing forward youth of piety and talents, as candidates for the gospel ministry; and that others had adopted and organized such measures within the last year, and in consequence of the overture under consideration.

"After maturely deliberating, the Assembly determined that *the part of the overture which relates to the selection and education of young men of piety and talents for the gospel ministry*

presents a plan which they consider as well deserving their countenance and support. It is indeed, an obvious and melancholy fact that the candidates for the gospel ministry within the bounds of the Presbyterian Church, at present, are greatly disproportionate to the demand which is made for their services; and that the rapid increase of vacant congregations, taken in connection with the youth who are studying for the ministry, presents a most gloomy prospect of what is likely to be the state of our church in a few years, if prompt and effectual measures be not taken to furnish a supply of ministers, much greater than the existing state of things is likely to produce. The Assembly were indeed deeply affected by the view which they had taken of this subject, and were extremely solicitous to adopt the most efficient measures which circumstances permit, to remedy the evil which exists, and to prevent its augmentation. But as the Presbyteries of which the General Assembly have oversight, are scattered over a wide extent of country and their circumstances are known to be extremely various, it occurred that an *absolute injunction* on all the Presbyteries, immediately to enter on the execution of the plan proposed, might bear hard on some, if not be entirely incapable of execution. On the other hand, *merely to recommend* an attention to the plan, without attaching any responsibility to the neglect of the recommendation, appeared to the Assembly incompatible with the high importance of the subject, and with their own duty as the guardians of the Church, bound especially to provide for their people a supply of the word of life. It was therefore determined to take a *middle course* between these extremes, so as, if possible, to avoid the inconvenience of both. With this in view, it was resolved to recommend, *and the Assembly do hereby most earnestly recommend*, to every Presbyter under their care, to use their utmost endeavours to increase, by all suitable means in their power, the number of promising candidates for the holy ministry; to press it upon the parents of pious youth to educate them for the Church, and on the youth themselves to devote their talents and their lives to this sacred calling;—to make vigorous exertions to raise funds to assist all the youth who need assistance;—to be careful that the youth whom they take on their funds, give such evidence as the nature of the case admits, that they possess both *talents and piety*;—to inspect the education of these youth during the course both of their academical and theological studies; choosing for them such schools, seminaries, and teachers as each Presbytery may judge most advantageous, so as eventually to bring them into the ministry, well furnished for their work: and the Assembly do hereby order, that every Presbyter under their care make annually a report to the Assembly, stating particularly what they have done in this concern, or why (if the case so shall be) they have done nothing in it: and the Assembly will, when these reports are received, consider each distinctly, and decide by vote, whether

the Presbyteries, severally, shall be considered as having discharged or neglected their duty, in this important business."

Agreeably to the engagement stated at the close of this minute, the Assembly have at each of their subsequent meetings, made the inquiry specified: And although the result of the inquiry has been to acquit the Presbyteries, with a few exceptions, of the charge of entire neglect; yet, almost annually, the Assembly, in very impressive language, recognize the want of ministers, state anew the duty of providing them, and lament that so little is effected in this great and interesting concern.

In the year 1817 the Assembly "Resolved, That it be recommended to those Presbyteries who have funds for the education of poor and pious youth for the gospel ministry, or who are able to raise funds for this purpose, but can find no suitable young men within their own bounds, to take measures to obtain them from the bounds of other Presbyteries, and educate them for the work of the ministry; or that they annually transmit money, for this object, to the General Assembly, that the Assembly may appropriate it to the object for which it was raised; or that they transmit it to one of the Theological Seminaries within our bounds, to be applied, by the Professors, to the education of indigent young men in said seminaries: and that the stated clerk of the General Assembly be the organ of communication between such Presbyteries as may have money to be applied to the above purpose, and those Presbyteries who may have under their care young men who need their liberality."

By this resolution it will be observed, that the Assembly attempted virtually, much the same thing with what they are now attempting by the instrumentality of a Board of Education, though they still had not definitely in view the appointment of such a Board.

Time and the wants to which it gives birth, always mature and extend the views of those who meditate and organize public enterprises. Thus the Assembly, retaining the views which they had long possessed, but instructed by events which had taken place, especially within two years immediately preceding their last meeting, and after a very full and careful discussion of the subject, became satisfied that they might probably promote their favourite design far more effectually, and ensure success to a far greater extent, by the establishment of A BOARD OF EDUCATION, than by all the means which they had before devised. Gradually advancing in their course and extending their views, as they had done in relation to the *missionary business*, they have adopted a measure, the record of which is as follows:

"Whereas the General Assembly forms the bond of union of the Presbyterian Church in the United States, and affords the acknowledged means of combining the intelligence and concentrating the efforts of that denomination; whereas the present state of the country most loudly calls for increasing energy and zeal in training young men for the ministry of the gospel, and it becomes necessary to ori-

ginate new and more efficient measures for carrying on this great and important work ; to systematize and unite the efforts that are now making within our bounds ;—and whereas it is desirable that a fund be established, under the direction of the General Assembly, which among other objects, might afford assistance to those Presbyters and other parts of the Church that may require the same :

“ Therefore Resolved,

“ 1st, That the General Assembly establish a general Board of Education.

“ 2dly, That it be recommended that Boards of Education be formed within our bounds, auxiliary to the Board of the General Assembly, as extensively as possible.

“ 3dly, That it be recommended to the several Presbyteries to form themselves into Education Societies, and to adopt the most vigorous efforts to accomplish this important object.

“ 4thly, That as a fundamental principle, no young man shall be patronized and assisted by the funds of the Board, who shall not in the judgment of the Board, or of some auxiliary Society, give hopeful evidence of piety and promising talents.

“ 5thly, That it be the object of this Board of Education and its Auxiliaries, to assist the young men under their patronage and direction, to obtain all parts of an education necessary to their introduction into the pulpit, including both their classical and theological course.

“ 6thly, That the Boards Auxiliary to the Board of the Assembly, shall be permitted to make such arrangements and selections of places for the young men under their care to prosecute their education, whether classical or theological, as they may prefer.

“ 7thly, That the Auxiliaries shall annually report their proceedings to the Board, and that the Board report to the Assembly.

“ 8thly, That the Auxiliaries shall send to the Board all the surplus funds in their hands, which shall not be necessary for the young men under their own immediate care.

“ 9thly, That the Board, according to its best discretion, assign to the several Auxiliary Societies their just proportion to the whole disposable funds of the Board.

“ 10thly, That Drs. Hill, Richards, and Blatchford, with the Rev. Messrs. Martin and Herron, be appointed a committee to digest and draw up a Constitution, embracing these fundamental objects, and to present it to this Assembly for their adoption.

(To be continued.)

From the Religious Remembrancer.

MORAVIAN MISSION AMONG THE CHEROKEES, AT SPRINGPLACE.

Extract of a letter from Mrs. GAMBOLD to a friend in Bethlehem, Pennsylvania, dated July 29, 1819.

From a part of the nation, where

we never visited, thirty miles hence, we receive visits as frequently as they can be made, to celebrate the Lord's day with us. We now have another candidate for Baptism, the wife of William Hicks, brother to our Charles R. Hicks. Three years ago, (she told us) no human voice had touched her soul, but her husband being then very sick, she had an unknown feeling in her heart ; she found no rest, she knew not what to do—had no one to speak with her, or who could understand what she meant. At length it became clear to her, that she must be changed in heart, she must seek God ; but how to find him, she knew not. Her situation became more and more distressing. At last, her husband, who can read, sent to his brother Charles Renatus for a Bible, from which he read, and explained in her own language, especially the sufferings of our Saviour.—This part of the New Testament, she said, she could not bear too often ; it always makes her weep. Yet, to find and feel him as *her* Saviour, brought on another long painful trial. She had to feel with pungent pain, her unbelieving heart ; wept day and night because of it, sent us her state in writing, was thrice visited by our brother and sister Crutchfield, the latter speaking and praying with her by night and day ; till, according to her own words, the dear, the merciful Redeemer manifested himself to her in all his love, took her load of sin and guilt away, and caused her to feel, that she had found grace in his sight. “ I did not see him, indeed,” she said, “ but I felt him so near, as though I saw him ; and still feel him so. In my dream, at that time, I thought I saw a most beautiful countenance, shining like the sun, and looking down from heaven upon me. It now seems to me, as if he lived in my house, and I in his house. I have no will, but *his* will. I now constantly pray that my dear husband and all my children may become *his* dear children ; oh ! if they should not become his, I could not endure it ! since he showed mercy to me, and forgave me my sins I care for nothing in this

world but that I and *all mine* may be *his*." Brother Gambold since gives her instructions, preparatory to baptism, by Sister Crutchfield's interpretation. At the last meeting for this purpose, there were present, besides her husband, also her neighbours, Maj. Ridge and his wife and daughter, and our Mary Christiana Vann and her husband. This solemn meeting was concluded with a fervent prayer;—which being over, our Indian Sisters Crutchfield and Vann, and with them the new candidate, conversed in their own language of their experience of our Saviour's love to sinners, &c. with Maj. Ridge and his wife, answering their numerous questions; of which the result was, that the latter also declared their wish to be baptized. Our dear Sally Hicks had told us before, that Maj. Ridge's wife was now in the same way of seeing a Saviour, as she had been for so long a time; and that her husband (Ridge) had said: "Susannah (his wife) has chosen the *good* part. I am glad. I am not so yet, but when we get Missionaries, I shall go to hear, and be instructed by them."—They beg and pray with tears for Missionaries in their part of the country. We comfort them, as well as we can. They offer all possible assistance.

Susannah, Maj. Ridge's wife, formerly much bent on riches and greatness, now weeps like a child for the Saviour; embracing me as her dear sister, and weeping on my neck. She sent the following message to her son John, now at the Missionary School at Cornwall, Connecticut. "Hear the words of your mother! Give yourself to God. Provide for your immortal soul! I would not exchange the state of mind I am in, since God has changed my heart, and the opportunity you have there at school, to learn what is good for your immortal soul—no, not for hoards of money, laid down at my feet!—My Son! When I parted with you, I hoped to see you again; but God has so changed my heart, that I shall be quite contented, if it should not be his will, that we meet again here below, if only we meet in heaven."—

This female is naturally very high spirited—but now, so amiable, so sweetly changed!—What miracles doth grace perform.

When Ou-a ti, brother of Maj. Ridge, our Stand's father, was last here, he said at parting: "We too shall soon get Missionaries. We poor sinners daily pray, hear us, gracious Lord and God, in this behalf! Send faithful labourers into thy harvest, already whitening there!"

On the 27th ult. after Brother Gambold had preached to a numerous auditory, from the words. "This man receiveth sinners."—There was another meeting, in which Clement Vann, husband of our Mary Christiana, a white man, who has lived upwards of forty years in the nation, and who now acknowledges himself a great sinner, was added to the congregation, with emotions that cannot be described; all present weeping, which now and then interrupted the singing. With streaming eyes our Mary Christiana, overcome with the mercy of our Saviour, shown to her husband, could say nothing but "I so glad!—I so glad!"

From the Christian Monitor, published at Sangersfield, N. Y.

INTERESTING INTELLIGENCE RESPECTING THE INDIANS.

We would inform our readers that we have very pleasing, verbal information respecting the Indians who are bordering on us; it is said there are important movements amongst them; and it is scarcely traceable to what cause. It would almost appear that God has wrought without means, by the immediate influence of his Spirit upon them. But it may be in consequence of the late council convened at, or near Buffalo. There were then made, as we understand several important speeches respecting their embracing the Christian religion: They then separated without coming to any decision on the question. It is probable that many then received such impressions as caused them to stir up

others, and to have communications from one tribe to another. But from some cause or other, we understand there the chiefs of at least eleven tribes agreed on another meeting, and that nine out of the eleven tribes have agreed to embrace the Christian religion, and invite Missionaries to come amongst them, and instruct them in the great doctrines of this religion; and also to establish schools for the rising generation. That the Macedonian cry "Come over and help us," is earnestly held out to the Christian people of this country. We hope and expect shortly to have official accounts of the matter to lay before our readers.

From the Boston Recorder.

REVIVAL OF RELIGION
IN AMHERST ACADEMY.

Among the various revivals of religion which have been experienced within a year past, in the western part of Massachusetts, that in Amherst, though less powerful than those in some neighbouring towns, is yet too important to pass unnoticed. This effusion of the Spirit, is the more interesting, as the work has been chiefly in the Academy. The superior importance of a work of grace in a literary institution, is too obvious to escape the notice of any reflecting mind. The rising generation are the hope of the country; and it is the most important that those should be devoted to the cause of Christ, who are likely to possess the greatest influence in society. The Church looks to Colleges and Academies, as to fountains, from which must issue streams that shall make glad the city of God. Intelligence of a work of grace in an institution of this kind, must give peculiar joy to the friends of Zion, and must excite a peculiar interest in the youth assembled in other institutions of a similar kind. If the brief narrative now to be given, shall be a means, in any instance, of imparting such joy, or of exciting such an in-

terest, the pen will not have been taken in vain.

The increased attention to religion commenced in the south part of Amherst in January last; but was of short continuance. As fruits of this work, were numbered, in the course of a few weeks, twenty-five hopeful converts. During this time, many fervent prayers were offered for the Academy; but all there, and in that neighbourhood, remained as the valley of dry bones. It was not till the former part of April, that the special influences of the Spirit were there experienced. And then a work commenced, that was joyful and glorious indeed. Nothing could impress on the mind a deeper sense of the *importance* and the *excellence* of religion, than to witness the state of those who were in the gall of bitterness, and the bond of iniquity, and the change produced in those who became the disciples of Jesus. It may emphatically be said, that the youth who became pious, were sanctified through the truth. Efforts were made, at the commencement of the work, to exhibit to their minds, in the clearest manner, the character of God, their own character, and the nature of that change which they must experience. Much pains was taken to guard them against false hopes and false joys. The danger of obtaining a hope while actuated wholly by selfish and mercenary motives, was repeatedly exhibited; and the nature of supreme love to God, and unconditional submission to his will, was repeatedly explained. The consequence was, that very few obtained a hope without giving evidence of piety; and that those who were brought to rejoice in the Lord, gave, with scarcely an exception, very clear and bright evidence of piety, and have continued to do so to the present time. The instances of hopeful conversion, which took place, in the months of April and May, among the youth of the Academy, including six or eight individuals of the neighbourhood, are about *thirty* in number. In the latter part of May, the spring quarter closed.

Since that time, the work has advanced slowly. Perhaps *ten* instances of conversion may be reckoned during the summer quarter. The fall quarter has recently commenced; but the present state of religion in the school and the town, is not known to the writer. The number of students is large, probably between 100 and 150. May God still smile upon that institution. May the youth there, and in similar institutions, deeply feel their responsibility to God, for the manner in which they improve the literary and religious privileges which they enjoy. And may those instructors of youth, whose eye these lives may meet, be encouraged fervently to pray and faithfully to labour for the spiritual welfare of their pupils, knowing that in due time they shall reap, if they faint not.

JOHN L. PARKHURST.

Extract of a letter to the Editors of the Evangelical Intelligencer, dated Cranberry, N. J. Aug. 28, 1819.

Next to Bible Societies, in grandeur and importance, we may place the Missionary Societies—and next to those, (if gradations are lawful) those institutions, whose exertions are particularly directed towards qualifying young men to become Missionaries, or heralds of the Gospel, which the Bible contains. Our last General Assembly, established a Board of Education, who have in view, principally, the obtaining of funds to aid poor and pious young men, in acquiring a classical and theological education. The General Assembly of the Presbyterian Church in the United States, have under their care, about twelve hundred congregations—to supply them, we have about six hundred and eighty ordained ministers, and about one hundred licentiates. I believe I shall be safe in saying, that there are now in the Presbyterian Church, between one hundred and forty and two hundred young men, who are pursuing either classical or theological studies, with a view to the Gospel ministry. Although things are not exactly in that

state in which we wish them to be, yet our prospects are bright, very bright, compared with what they were twenty years ago. The mountain is rising and swelling—its sides and its top, are beautiful with verdure—and bye and bye it will fill the earth.

From the Evangelical Intelligencer.

Extract from a letter to one of the Editors.

“The American Education Society flourishes: 18 or 20 new beneficiaries were admitted at the last quarterly meeting of the Board: but of these and all other particulars you have no doubt heard from Dr. ——. His whole soul is occupied in this business, and it probably could be occupied no better, the little time it will probably remain with the body. We do earnestly hope that an object of such paramount importance, will engage the attention of our Southern brethren more and more. We would be glad to find a hundred beneficiaries in South Carolina;* the wants of the Churches are so pressing, and from *some quarters* funds could be procured. You will use every effort to procure pious young men for the ministry; and if they are *poor*, they will, without doubt, receive aid.

“There is not a more interesting spot on earth, I am persuaded, than Andover. An hundred young men of promise, preparing for the ministry, besides fifty or sixty more, pursuing classical studies with ultimate reference to the same object. The professors and instructors all pious, devoted, and maintaining a zealous and undivided attention to the interests of the Church in general.”

Extract from another letter to the same, dated Salem, August 14th, 1819.

Mr. Alfred Wright, with whom you are acquainted, having offered himself for the Missionary service, is ac-

* There are at present two beneficiaries in South Carolina.

cepted, and appointed for the Choctaw Mission. Our concerns are becoming weighty. The Rev. Mr. Tenney will be accompanied as far as Brainerd, in the Cherokee nation, by more than twenty men, women and children to be joined in the Mission there. Another company of about twenty are now in preparation for a Mission to the Sandwich Islands, to embark, if Providence permit, in about eight weeks. And, as soon as possible after that, we shall send on the Mission to India. We need the prayers and the help of our brethren and sisters of the South. We are persuaded we shall have them."

SUMMARY OF RELIGIOUS INTELLIGENCE.

Extracted from the Theological Repository, published at Washington, by a number of Ministers, assisted by literary Gentlemen of the Protestant Episcopal Church.

Perhaps nothing more tends to keep alive that zeal for the souls of men, or excites within us more strongly the desire to promote their eternal welfare, than the frequent reports of missionary labours, and of benevolent institutions. In the track of the missionary of the cross, we trace a divine hand guiding his steps and strengthening his heart. Separated from all those he once held dear, we see him cheerfully submitting to deprivations the most painful, and exposed to sufferings and trials the most appalling. Holding communion with none but his God, we behold his steady march in the discharge of his arduous duties. The world his field, and souls—immortal souls, his object; he goes the messenger of life to the 'dead in trespasses and in sins.' Alas! how plentiful the harvest! With what deep interest does the real christian trace the moral map of the missionary course. He watches his approach to the solitary cottage, the sequestered village, and the crowded city. Silently the man of God pours his instructions into the ear of the ignorant heathen, in his dwelling of clay: and meets, with intrepid

firmness, the objections and the persecutions of the hardened idolator. As he proceeds, we sympathise in his sufferings, and pray for his success; and so strongly is every thing he undertakes, or endures, associated with our feelings, that tidings from him are as 'life from the dead;' or, as rays emitted from some friendly orb, rising upon lands overshadowed with darkness.

In *Benevolent Institutions*, we recognize an active principle always operating on the moral and intellectual state of the human family. These institutions are numerous, divided among various sects of christians, and applying to almost every case of human weal or woe. They find man in his lowest state of degradation and misery;—they offer the cure for his maladies, and finally elevate him to the inheritance of the saints in light.

The first in importance—though not in the order of time, are BIBLE SOCIETIES. And what a magnificent spectacle do some of those present! Those of Britain and of Russia seem almost too great for contemplation. We are dazzled with the glory which surrounds them—a glory which, as it proceeds from the throne of him who gave the word, shall continue its splendour until all nations are cheered by its beams.

Sunday Schools seem next in order. On no institution does the divine blessing appear to have so evidently rested as on this. The writer of this article remembers them thirty-five years; and for thirty years, has marked their progress and improvement. It may be safely said that they have produced, and are still producing a moral revolution in the world. The reason is obvious. The Sunday Schools begin, where, in general, other schools end, *with religious instruction*. They take the young pupil, before crime has seared his conscience, and blasted his faculties: moral depravity is then unfolded to his view, as having defiled his soul, and exposed him to the divine displeasure; the necessity of a change of heart is pressed upon his mind, and he is pointed to an atoning Saviour, as having

made full satisfaction for his sins. All the social and relative duties are explained and enforced; his interests as connected with a neglect or fulfilment of his duties, are the subject of unremitting instruction. And wicked indeed, must be that child, who can attend for years on this course without receiving lasting benefit. But facts speak for themselves. In Britain, in which we include Ireland, not less than 600,000 are under Sunday School instruction. The system has extended to France; is beginning in Russia, and in many parts of Germany. By the missionaries it has been carried to India; to the Indian Archipelago; the islands of the Pacific; to New South Wales; and Van Dieman's land — In our own country, though but lately introduced, it has spread with unexampled rapidity. In the large cities the schools are numerous, and there is scarcely a village where the system has not been introduced. In South Carolina, where it had been too long neglected, we see Sunday schools recommended by the convention, and sanctioned by the Rt. Rev. the Bishop. Looking at this mighty system, guided as it is by pious teachers of both sexes, and attended with the continued smiles of Divine Providence, it is impossible to calculate the aggregate effect which it will produce. But it may be said, without exaggeration, that millions now live who are blessing God for *Sunday School instruction*, and millions yet unborn will hail it, next to the Bible, as the greatest boon which Heaven has bestowed.

Prayer Book and Homily Societies, have had an extensive influence, combined with great practical efficacy. In a pure and evangelical liturgy, the devotional feelings have been excited, a reverence for our Church and her institutions fostered, and many a stray child of darkness been brought into glorious light. In the homilies we have the doctrines of the Church illustrated and explained, by men who framed her articles and composed her liturgies. They speak a language understood by all who feel their inward

deformity, and who fly to Jesus as their only refuge from the Divine vengeance.

Tract Societies have proved great auxiliaries in spreading religious knowledge. They work their silent way where the living teacher cannot enter. In the solitude of the country; on the bed of sickness; in the mariner's birth, when tracking the vast expanse of waters, they have often awakened to shame and remorse the hardened sinner; have administered the healing balm to the wounded heart, and poured consolation into the soul of the drooping believer. The means, indeed, are human, but divine blessings have accompanied them.

Societies for promoting christianity among God's ancient people the Jews, demand our attention. These interesting people are the subject of prophecy not yet accomplished. We know not what will be the ultimate instrument of their conversion; but our duty is to use the means within our power; and if but one of these lost sheep be recovered, we have a rich reward.

The great institutions for educating the poor, now so widely extended, are objects of attention to all who delight in the moral and intellectual improvement of his species. They act on an enlarged scale; and tend, in their operation, to elevate the tone of society, by making men feel that they are accountable and rational beings.

The month of May, which is the great anniversary of religious institutions in London, has exhibited some scenes of peculiar interest. The reports in full, however, have not yet reached us. The magazines, which are the usual vehicles of religious intelligence, are rather occupied with speeches and addresses, which these meetings call forth, than in the particular detail of facts. Among those who most distinguished themselves in the various societies, we find lords *Teignmouth* and *Gambier*. The Rev. *Leigh Richmond*, J. S. Pratt, B. D. E. Burn, M. A. — Pritchett, George Mitchell, M. A. R. Cox, M. A. and

W. Wilberforce, Esq. M. P. from the Episcopalians. From the various other religious denominations, we find many, long known as public characters, whose exertions in the common cause, entitle them to the esteem of all who love the Redeemer's kingdom.

From West Africa the Rev. Mr. Johnson writes, "God is carrying on his gracious work among us;—both old and young, rich and poor, are hungering and thirsting after the bread and water of life. Last Lord's day I administered the Lord's Supper to 120 of our black brethren and sisters. There is a singular work carrying on among the children. Among the candidates for admission to the Lord's Table, there were nine school girls; their accounts were really astonishing. After evening service last Sabbath, I heard that the school boys wished to speak with me, they said they had been in the field to pray, but did not know how; they had heard that Jesus Christ came to save sinners, and wished to know if it were true. On a journey round the colony, in company with some of the natives, my companions declared the Gospel to their countrymen in their own language, in which, perhaps, many of them had never heard it before. These are the beginning of those labours by which Africa must be blessed, by the effort of *native labourers*."

The report of the British and Foreign Bible Society is unusually interesting. The Bible Societies in Strasburg, the United Netherlands, Switzerland, Saxony, various parts of Germany, Sweden, Malta, Smyrna, Calcutta, Bombay, the Cape of Good Hope, New South Wales, &c. report a great increase of their numbers, and in many cases double the number of copies of the Scriptures distributed. "Russia opens so vast a field, possesses so many co-operating societies and associations, and combines such a mass of biblical labours, going forward perpetually, and perpetually increasing, both in the capital of the empire, and in the chief cities of the several

governments and provinces, that the committee acknowledge their utter inability to exhibit any thing like an adequate representation of the share which she is taking in the great work of disseminating the Holy Scriptures. Many new auxiliary societies had been formed. Seven versions of the Scriptures in the dialects of Siberia alone, had been undertaken. In the last year, 72,000 Bibles, in eight different languages had been distributed, and the total either printed or printing by the Russian Bible Society, amounts to fifty-nine editions, comprising 270,600 copies, in twenty-one languages."

"The dissemination of the book of God's word among all nations of the earth, (says the Emperor Alexander, in his address to the Frankfort Bible Society,) is a new and extraordinary blessing from God our Saviour, to the children of men; and it is calculated to promote the work of their salvation. Blessed are they who take a part in it; for such gather fruit unto eternal life, when those who sow and those who reap shall rejoice together. I find this undertaking not merely worthy of my attention; no, I am penetrated by it to the inmost recesses of my soul; and I reckon the promotion of it my most sacred duty, because on it depends the temporal and eternal happiness of those whom Providence has committed to my care."

SABBATH SCHOOL INSTRUCTION.

Extract of a Sermon delivered in Queen-street Chapel, London, before the Teachers of the Sunday School Union, by the Rev. R. Watson.

"And he took a child, and set him in the midst of them." But the interest of this action is heightened by other and stronger lights than those in which we have hitherto viewed it. Yesterday that child was nothing; but when will it cease to be? Never!—Immortality is written upon it, and the inscription is indelible, for it was traced by the finger of God. The mind has but begun its play; its instincts and its faculties but now move with incipient

life. Even dull and worthless matter is of older date. "*Of old thou didst lay the foundation of the earth.*"—Ages of history passed before it was said of him, "*a child is born into the world.*" History will continue its annals, matter its combinations, the heavens their course; but he shall survive them all. The revolutions of ages shall be forgotten, the high events of life chase each other from the stage, "*the fashion of this world passeth away,*"—a period may arrive when it shall require an effort of even a perfected memory to recall the events accounted the most important on earth; "the heavens shall pass away with a great noise," and leave the spaces they have occupied to silence and to nothing; but the child set in the midst of us "shall be." The basis of its existence cannot be shaken; but in those countless ages which its existence must fill, never let it be forgotten that it will be a happy spirit before the throne of God, or a hopeless outcast from his heaven. What then, if it depend on you in any degree to stamp bliss on that immortality, "*to save a soul from death,*" can I call forth your pious cares in the service of the institutions you have espoused, by a more powerful motive; by a motive of which you can be more sensible? I know that other motives of great power are in operation, and I would not undervalue them. Your triumphs are in the first order of civil and moral achievements; but they all terminate here—"to save a soul from death" is the crowning conquest. You save from great and afflictive vices—that is much. You preserve that virgin innocence from pollution; you spare the feelings of that mother who might, but for your institutions, have been doomed to count her days of grief, and nights of anguish, by the pulsations of a broken heart. You rescue that youth from habits of destructive folly and shame, "from the strange woman whose house leads to death, and whose feet take hold of hell." You purge the mass out of which a future generation is to be formed, and prepare elements for

a better state of society; but the power of doing more than this is given you, and the very possibility of influencing the eternal felicity of a spirit of man never to lose its being or its consciousness, is animating, and ought to arouse your energy and give perseverance to its application. What if you are the honoured instruments of giving any considerable proportion of the immortal spirits committed in infancy to your care, to the Churches of Christ on earth, and to the general assembly of heaven! This is not mere possibility; it is probable; in some cases it is certain. It has been done already. You see adults, once the children of your schools, "*walking in the truth,*" giving encouraging hopes of perseverance and eternal salvation. Your Reports contain affecting accounts of the pious and hopeful deaths of many of your children of different ages. You have witnessed in them a perfect patience, an ardent love of the Saviour, a strong and cheerful faith in his mercy. You have commended them with sure and certain hope, in their last moments, to him who, in heaven as on earth, had said, "*Suffer the little children to come unto me, and forbid them not; for verily I say unto you that their spirits do always behold the face of their Father which is in heaven.*" This is the lofty prize for which you run, and this is the honour which God sometimes puts upon your "*work of faith, and labour of love.*"

Finally, you are encouraged by a declaration in the text, the import of which many of you, I am sure, will duly appreciate. *Whosoever receiveth one of such children in my name, RECEIVETH ME.* To receive children to instruct them merely in human learning, would not certainly be receiving them in his name. That implies much more. But when you receive them to instruct in his religion, to lead them to him as your Saviour, to train them up in his nurture and admonition, you receive them in his name; and in so doing you "receive him." He will not be unmindful of your pious cares

for those he loves. You "are a blessing" to them, and the action will reciprocate, "*you shall be blessed*"—you shall receive him, you shall be his care; "*your seed shall be blessed upon earth; and your horn shall he exalt with honour*" in his churches. Go, then, with redoubled zeal to your great work. Extend your institutions, and bind them anew to the altars of your God, by which only they can be sanctified. Convey light and blessing into families yet dark and wretched; and seek the sheep which are yet in the wilderness. The blessing of God be upon your work. May it prosper in your hands. May you save souls from death, and prevent or cover a multitude of sins. Take with you our wishes, our earnest prayers; and take what is more important to you than these, the encouragement of the text, "*Whosoever shall receive one of such children in my name receiveth me, and he that receiveth me, receiveth not me only, but him that sent me.*"

OBITUARY.

REV. JOSHUA HUNTINGTON.

Sept. 11, 1819.—Died at Groton, Mass. the Rev JOSHUA HUNTINGTON, of Boston, in the 34th year of his age, and the 12th of his Ministry.

His remains were conveyed to Boston, and entombed by the Old South Church and Society over which he was Pastor with every expression of regret and affection. A sermon delivered at his funeral by the Rev Mr. Dwight, we understand is to be published. We copy from the Boston Recorder the following Tribute of affection extracted from a sermon delivered at Dorchester, on the Sabbath after the interment, by the Rev. Mr. Codman, from Psalm xii. 1.—*Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.*

"A suitable notice of the dispensations of Providence is among the most obvious duties of the Christian ministry. They often furnish the most solemn and important subjects of discourse, and are calculated, when accompanied with the divine blessing, to awaken the careless sinner, and to quicken the child of God. This remark is applicable to the recent afflictive event, which has taken place in this vicinity, and by which an affectionate family is plunged into the deepest sorrow, a sister church deprived of a respected Pastor, the ministers of Jesus of a beloved brother, and the Church at large of one of its most valuable and useful members. You will indulge me,

then, in offering a tribute of affection and respect to the memory of one, who was peculiarly endeared to the preacher, who was known to you all, and wherever known, was respected and beloved. Dark and mysterious are the ways of Divine Providence! How often do we see the wise and the good snatched away in the midst of usefulness, at a time, when to all human appearance their lives were peculiarly necessary to their families, the church of God, and the world; while others are left to cumber the ground, to be a burthen to themselves and all with whom they are connected. "Man goeth to his long home, and the mourners go about the streets." We know that "it is appointed unto all men once to die," but when the righteous, the godly and faithful, the eminently useful are taken away, the breach is most sensibly felt, the blow is unusually severe, the shock is peculiarly great. Not an individual, nor a family only is afflicted, but multitudes are overwhelmed with sorrow, the church of Christ sits in sackcloth and mourns, the public sustains a loss not easily repaired and all the wise and good have cause for lamentation and sorrow. When eminently good and holy men, especially faithful ministers are removed, even the pious mind is apt to be discouraged, and, for a moment to fear that their loss cannot be repaired. But we forget the King of Zion, the great Head of the church, who can easily raise up and qualify other faithful men to fill their places, and to carry on the work in which they were engaged. Let us then be comforted in this day of calamity and sorrow. Let us lift up our voice unto the Lord for help. "*Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men.*" Let us beseech the Repairer of breaches, in his own time and way, to repair the breach his Providence has made in the removal of that man of God, whose lifeless remains have been committed, during the past week, to the silent tomb. He filled a conspicuous, and most important place in our churches. He stood, as it were, alone. Surrounded by those who differed widely from him in opinion, he did not hesitate to declare his firm, unshaken faith in those doctrines, which were once the glory of the New England churches, and which he fully believed were "the wisdom of God, and the power of God unto salvation." These doctrines he boldly and constantly preached without the fear of man. In the faith of these doctrines he lived, and in faith of these doctrines he died. While he contended earnestly for "the faith once delivered to the saints," he learnt of his Divine Master to blend the wisdom of the serpent with the meekness of the dove. In his whole character and deportment as a Christian minister, he discovered the wisdom, and prudence, and discretion of age, while he retained in a remarkable manner the pleasing appearance of youth. There was a dignity in his manner and address, which was peculiar to himself, which never failed to procure him respect and attention from those with whom he associated, and whom he was called offi-

cially to address. He had no occasion to be reminded of Paul's advice to youthful Timothy, "Let no man despise thy youth," for he was very generally and universally esteemed. He was remarkably strict and conscientious in the discharge of the numerous important duties incumbent on him. As a minister of the Gospel, he was faithful and laborious. He was respectable as a scholar, and eloquent and popular as a preacher. His preparations for the pulpit were the results of diligent study and careful investigation. He used nothing but "beaten oil" for the service of the sanctuary, nor did he offer to the Lord that which "cost him nothing." Although no powerful revival took place in his society during his ministry, his labors were constantly attended with a blessing, and it is believed few ministers, during the same period, have been so successful in winning souls to Christ. Many are his spiritual children who mourn his loss, and who will bless his memory. Few men have left behind them a character so pure, so spotless, so unexceptionable. If he had enemies, they were the enemies of the cross of Christ. He has gone to his reward—to that blessed world, where there is no contrariety of opinion, where all are agreed in their views of the person and work of the Saviour, and unite forever in praising God and the Lamb."

"By his death, I may be permitted to say, I have lost the friend of my youth, with whom I took "sweet counsel," and who was endeared to me by many tender ties. Providence cast our lot in the same part of the vineyard; we were ordained in the same year; have repeatedly been called to act together in various ways, and ever maintained the most intimate and uninterrupted friendship. We were perfectly united in sentiment and affection. We fought side by side the battles of our King. He is taken, and I am left. He has gone home to glory, and I am left to struggle a little longer in the field of battle. Oh that I might be found faithful unto death, and receive with him a crown of life that fadeth not away!"

ORDINATION OF MISSIONARIES.

On Wednesday last, the ordination of the Rev. Asa Thurston and Hiram Bingham as Missionaries to the Sandwich Islands, took place at Goshen. The Rev. Mr. Mills, of Torrington, made the introductory prayer. The Rev. Heman Humphrey, of Pittsfield, preached the sermon, from Joshua, xiii. 1. "There remaineth yet very much land to be possessed." The Rev. Mr. Hallock, of Canton, made the consecrating prayer; and the Rev. Dr. Worcester and the Rev. Messrs. Perry and Humphrey joined in imposing hands. The Rev. Mr. Perry, of Sharon, gave the charge. The Rev. Noah Porter, of Farmington, gave the right hand of fellowship, and the Rev. Dr. Worcester made the concluding prayer. The concourse was large, and the house much crowded. A collection was made for the benefit of the Mission. A Missionary hymn was sung, "What joyful shouts resound," &c.—See Vol. 3 *Intelligencer*, p. 512. The Missionaries afterwards sung an anthem.

POETRY.

THE IRISH PROTESTANT BOY AND THE ROMISH PRIEST.

A pretty Irish boy of mongrel breed,
The fruit of Protestant and Cath'lic seed,
To mother's Church an inclination had,—
But father unto mass would force the lad:
Yet still the boy to church on Sunday stole,
And evidenc'd a wish to save his soul.
The rector ey'd the youth, his zeal approv'd,
And gave a Bible which he dearly lov'd;
This made th' enraged father storm and curse,
Lock up the book and use his son the worse;
With holy water bless'd by men of God,
He bath'd him oft—but oft'ner us'd the rod;
Yet still the boy to church on Sunday stole,
And evidenc'd a wish to save his soul.
At length, on Sunday morn, it came to pass,
The father dragg'd the struggling boy to mass;
The zealous papists help'd to force him in,
And begg'd the priest to pardon all his sin:
'No, by the mass, he said,' 'I cannot bless,
Nor pardon, till the culprit first confess.'
'Well,' said the boy, 'supposing I were willing,
What is your charge?' 'I'll charge you but a shilling.'
'Must all men pay, and all men make confession?'
'Yes, every man of Catholic profession.'
'And who do you confess to?' 'Why, the dean.'
'And does he charge you?' 'Yes, a white thirteen.*'
'And do your deans confess?' 'Yes, boy, they do—
Confess to Bishops, and pay smartly too.'
'Do Bishops, sir, confess, pay, and to whom?'
'Why, they confess and pay the Church of Rome.'
'Well, quoth the boy, all this is mighty odd;
But does the Pope confess?' 'O yes, to God!'
'And does God charge the Pope?' 'No,' quoth the priest,
'He charges nothing.' 'O then God's the best;
God's able to forgive, and always willing,
To him I will confess and save my shilling.'

* A shilling passes for thirteen pence in Ireland.

ORDINATIONS.

Aug 25. At West Springfield, Mass. Rev. William B. Sprague, was ordained over the First Church in that place, as colleague with the Rev. Joseph Lathrop, D. D. It is worthy of notice, that Dr. Lathrop was ordained Aug. 25, 1756, just 63 years before the ordination of his colleague.

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